abundant treasure, ready to offer, and unharmed
(by calamity).
12. (The sacrificer) gives to thy praisers day by
day hundreds and thousands of excellent and aus-
picious gifts.
13. We know thee, IKDEA, as the conqueror of
wealth^ the breaker of firm obstacles, the opener,"
and (guarding from harm) as a house,
14. Wise (taoxaA.), oyercomer of enemies, *when*
•yre solicit thee the barterer.,[2] may the drops of tie
£oma exhilarate thee the exalted cue,
15. Grant to us the possessions of that rich man
who, through his niggardliness, reviles thee as to
thy bestowal of wealth.
16. These friends, effusing the *Soma,* look on Yaw, siv.
thee, INBRA, as men with their fodder ready (look)
on their cattle.[3]
17. We .invoke thee here from afar for our pro-
tection, who art never deaf, and whose ears are
always open to hear.

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[1] Say ana explains *dddrinam* as *ddarta-r&fft* ^cf. Till. 24, 4). and
seems to connect it with, *drilhd dnijam.* It is explained in the
St. Petersb. Diet, as "anziehend, r&zend." and by Gr^ssmann
as " erschliessend, zuganglich maehcnd."

[2] *Pani* seems used here as in i. 33, 3, where it is said, "Mighty
JTndra, bestowing upon, us abundant Trealth^ take not advantage
of us, like a dealer," *md panir Ihitr asmad adhij Lo.* do not de-

mand from us the strict price of thy gifts. Here Indra is repre-
sented as selling them for the offered *som^*-libations.

[3] Sama Yeda, L 2. 1. 5. 2.